

ਭੇਖ ਪਿਛਾਰਾ ਨਾਹਿ ਮਮ ਵਰਨ ਪਿਛਾਰਾ ਨਾਹਿ । ਰਹਤ ਪਿਛਾਰੀ ਮੈਹ ਕੋ ਸਿਦਕ ਪਿਛਾਰਾ ਆਹਿ ।

I DO NOT LOVE MY SIKHS BECAUSE OF THEIR SECT OR CASTE, MY LOVE FOR THEM STEMS FROM THEIR LIVING (REHAT) AND FAITH



# ਕੇਸ | KES

The Unshorn Hair of A Gursikh

## PART 3

A GIFT OF DISTINGUISHED  
IDENTITY

SRI GURU GRANTH SAHIB JI ACADEMY



# GURSIKH

ਨਿਆਰਾ - To maintain the distinguished form

- To earn respect by living a honest life.
- Strong, Firm & Confident yet humble.
- Live an explanatory life
- Stand against injustice and protect the meek.
- Serve selflessly.
- To adhere to the teachings of Sri Guru Gobind Singh Ji
- Never to give up in a defeat to **KAAM** (Lust), **KEROD** (Anger), **LOBH** (Greed), **MOH** (Attachment) & **AHANGKAR** (Ego)
- Uphold **NAAM** (Recite Waheguru at all times), **DAAN** (To serve fellow Gursikhs & do Charity) & **ISHNAAN** ( To keep the mind pure from all the quest of desires & keep body clean from physical sins)





# Kes – The Need

Upon the arrival of Bhai Jeta Ji with Sri Guru Tegh Bahadur Ji's Sis (capitated head) in Kiratpur Sahib and later brought to Anandpur Sahib by Sri Guru Gobind Singh Ji, Guru Ji ask Bhai Jetha Ji why the Delhi Sikhs did not revolt against Aurangzeb? Bhai Jetha Ji said, Sikhs could not be recognized as the blend into the others. Guru Ji in His young age of 9, said,

ਕਬਿਤ । ਕਾਹੇ ਦਿਲਵਾਲੀ ਸਿਖ ਗੁਰੂ ਤੇ ਬੇਮੁਖ ਹੋਇ ਕਾਹੇ ਨਰੁ ਨਾਰਿ ਨਹਿੰ ਗੁਰੂ ਪ੍ਰਮਾਨਯੋਂ । ।

ਕਾਹੇ ਗੁਰ ਸਿਖਨ ਕੈ ਮਨ ਲਜਿਆਏ ਨਾਹੀਂ ਕਾਹੇ ਨਾਹੀ ਤੁਰਕੂ ਭੀ ਸਿਖ ਪਹਿਚਾਨਯੋਂ । ।

ਕਾਹੇ ਨਵ ਸ੍ਰੋਣਤ ਅਭਾਖ ਰਹਿਓ ਸੰਗ ਸਮ ਕਾਹੇ ਨਾਹੀ ਹਿੰਦ ਸੁ ਖੁਨਸ ਮਨਹਿੰ ਆਨਯੋਂ । ।

ਕਾਹੇ ਭੁਜ ਦੰਡ ਭੀ ਆਸਕਤਿ ਭਏ ਤ੍ਰਿਣ ਸਮ ਕਾਹੇ ਬਡ ਬੋਧ ਕਰਤਵਯ ਨਹੀ ਜਾਨਯੋਂ । । ੧ । ।

*Why did the Sikhs of Delhi turn their backs towards their Guru? Why of men and women, didn't you recognize Him? Why didn't the minds of Sikhs spill with shame?*

*How come the Turks failed to recognize these Sikhs? How can the blood of those present Sikhs still be in silence? Why didn't the minds of the people of Hindustan become disgusted with this? How did the strength of your muscular arms become limp? Why did they loose their wisdom and did not attain martyrdom?*

**Guru Ji then decided (see the next slide)**

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# KES IDENTITY - ONE IN A MILLION

ਕਬਿਤ

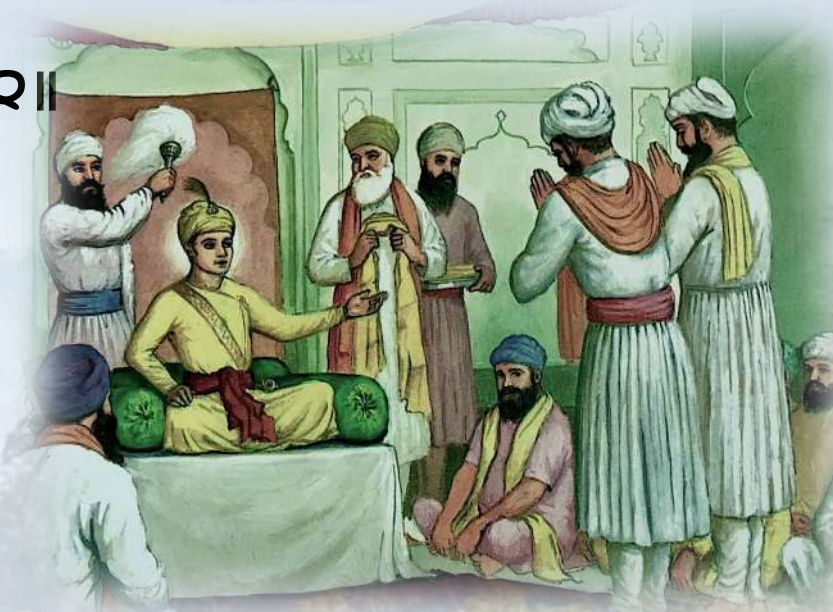
ਯਾਹੀ ਸੁ ਬਿਚਾਰ ਗੁਰ ਮਨ ਲੀਨਾ ਧਾਰ ਅਬ ਸਖ ਕਉ ਆਯੁਧ ਸਬ ਹਾਥ ਪਕੜਾਉਂਗੇ।

ਸਾਬਤ ਸਰੂਪ ਸਿਖ ਜਤੀ ਸਤੀ ਹੋਇਗੇ ਔ ਗਿਆਨੀ ਧਿਆਨੀ ਯੋਧਾ ਗੁਰ ਸਿਖ ਕੋ ਬਨਾਉਂਗੇ।

ਕੋਟਨ ਮਹਿ ਸੋਭਾ ਅਰ ਦਿਖ ਪ੍ਰਮਾਨ ਪਾਵੈ ਐਸੋ ਹੀ ਅਨੂਪ ਰੂਪ ਸਿਖ ਕੋ ਸਜਾਉਂਗੇ।

ਦੀਨਨ ਕਾ ਸਖਾ ਬਡ ਸਿਖ ਮੇਰੇ ਹੋਇਗੇ ਔ ਦੰਡ ਨੀਤ ਬਿਦਿਆ ਕੋ ਬੋਧ ਕਰਵਾਉਂਗੇ ॥੨॥

- Sri Guru Gobind Singh Ji contemplated in His mind to empower and bless Sikhs with a distinguished identity that would remain throughout all times during all reigns, Guru decided to authorize Sikhs to hold various weapons.
- Gursikhs shall have the complete unaltered form while staying away from adultery and remain truthful with scholarly knowledge, saint and warrior at the same time.
- A Sikh identity shall be made obvious to be recognized in millions through a glance on his/her unparalleled decorated distinguished form which is beyond praise.
- A Sikh shall act as the dearest buddy of the meek therefore I shall bless all the war skills to my Sikh with the knowledge and strength to punish the sinners



(Sri Gur Katha by Bhai Jivan Singh Ji)

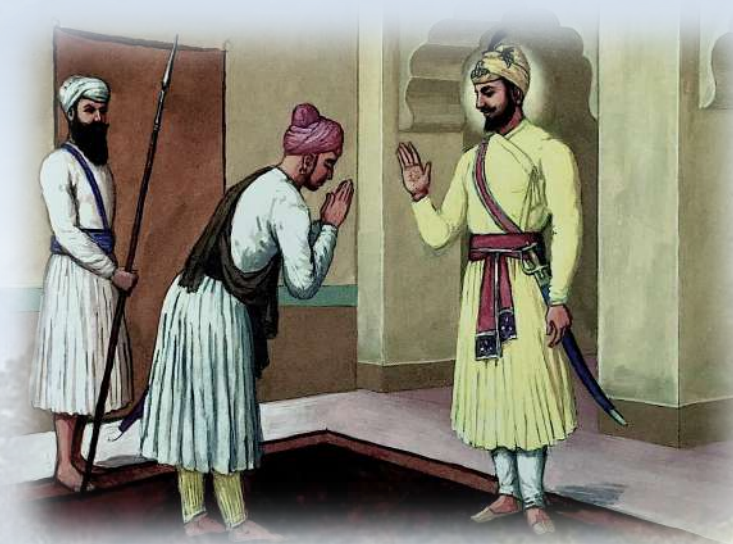
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# ONE SON TO BE SIKH – A REALITY

- After the Shaheedi of Sri Guru Tegh Bahadur Sahib Ji in Chandni Chowk, Delhi on Maghar Sudi 5, 1732Bk (1675CE) defending the rights of faith when Aurangzed was forcefully converting Hindus to Islam with the intention of hindu religion extinction. and following the declaration of Sri Guru Gobind Singh Ji for a disguised identity of Khalsa
- **The Hindu families begin ensure that their first son to become a Sikh** in tribute to Sri Guru Tegh Bahadur Ji's unparalleled sacrifice in protecting their faith and without such great sacrifice Hindu religion will cease to exist today.
- This fact is a proven as we still have families in India and abroad with a kesadhari(who adorns unshorn hair) Sikh as their immediate blood family
- Sikh qualities and their identity is very much respected as this is the only community who have demonstrated the teachings of humanity, oneness and by their selfless sacrifices.
- The Hindu families were feeling honoured to enshrine the teachings of Guru's in their surrounding and to ensure their lineage is liberated.





# KES – AN IDENTITY

ਦੋਹਰਾ: ਜੇਤਿਕ ਹੁਤੇ ਹਜ਼ੂਰ ਮਹਿੰ, ਸਿਰ ਪਰ ਧਰਿ ਬਰ ਕੇਸ।

ਪਾਹੁਲ ਲੇ ਸਿੰਘ ਨਾਮ ਧਰਿ, ਪਹਿਰਿ ਕਾਛ ਸੁਭ ਭੇਸ ॥੧॥

ਚੌਪਈ: ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੀ ਸੰਗਤਿ ਜਹਿ ਜਹਿੰ।

ਲਿਖੇ ਹੁਕਮਨਾਮੇ ਗੁਰ ਤਹਿੰ ਤਹਿੰ। ‘ਕੇਸ ਧਾਰਿ ਸਿਰ ਪਰ ਸਿਖ ਆਵੈਂ।

ਹੋਹਿੰ ਸਿੱਖ, ਨਹਿੰ ਭੱਦ੍ਰ ਕਰਾਵੈਂ ॥੨॥ .....

Dohra: **All those who were in the presence of Sri Guru Gobind Singh Ji no matter which faith they possess, they were all with Kes (unshorn hair).** Those who takes Khanda-Bhatta- Amrit would be called Singh (& Kaur) and they wore Kechara reflecting their appropriate outlook. 1

Choupai: Sri Satguru Gobind Singh Ji's sanggat lives wherever in their locality, receives His Hukamnama (command) inviting them to come with their Kes (unshorn hair) on their head and **a Sikh is strictly prohibited to shave and cut their hair.**2

Sikhs make their Kes and Kacherra as their identity.

(Ref: Sri Gurmurtap Suraj Granth Rut 3 Chapter 21)





# PRIME IDENTITY OF A SIKH - KES

ਨਿਸਾਨੇ ਸਿੱਖੀ ਈ ਪੰਜ ਹਰਫਿ ਕਾਫ਼॥

ਹਰਗਿਜ ਨ ਬਾਸਦ ਈ ਪੰਜ ਮੁਆਫ਼॥

ਕੜਾ ਕਾਰਦੋ ਕਛ ਕੰਘਾ ਬਿਦਾਂ॥

ਬਿਨਾ ਕੇਸ ਹੇਚ ਅਸਤੁ ਜੁਮਲਾ ਨਿਸਾ॥

The five (5) with common alphabet (of 'k') is the most important in Sikhi. None of the 5K is excusable to anyone. Kara (iron bangle), Kirpan (sword), Kechara (underpants), Kangga (wooden comb) are all compulsory **but without Kes (unshorn hair) non of the other 4 serves any purpose.**

Ref: Sarabloh Granth

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# KES – A MUST FOR SIKH

ਸ਼ਸਤ੍ਰ ਕੇਸ ਬਿਨ ਪਾਉ ਲਖਹੁ ਨਰ। ਕੇਸ ਧਰੇ ਤਬਿ ਆਧੋ ਲਖਿ ਉਰ ॥੮॥

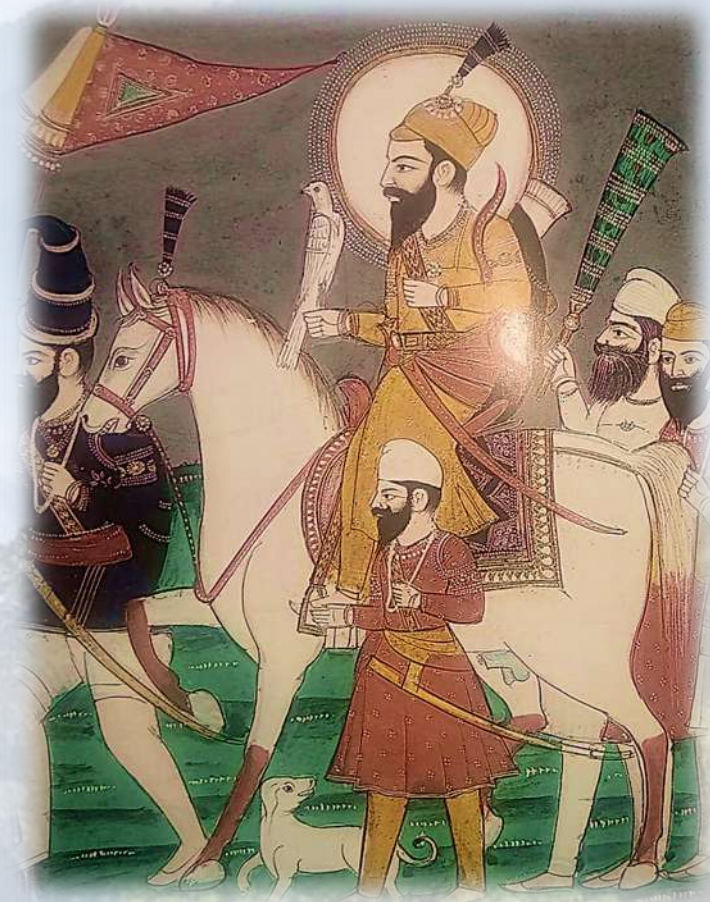
ਕੇਸ ਸ਼ਸਤ੍ਰ ਜਬਿ ਦੋਨਹੁਓ ਧਾਰੇ। ਤਬਿ ਨਰੁ ਰੂਪ ਹੋਤਿ ਹੈ ਸਾਰੇ। ’

ਅਸ ਉਪਦੇਸ ਗੁਰੂ ਤੇ ਸੁਨਿ ਕਰਿ। ਦਰਸਨ ਪਰਸਤਿ ਆਯੁਧ ਧਰਿ ਧਰਿ ॥੯॥

Sri Guru Gobind Singh Ji says, ‘A Sikh is a quarter without Kes and Shastar (Kirpan), with only Kes a Sikh becomes half and a Sikh is only complete in a complete form with both Kes and Shaster (Kirpan)’.

Listening to this sermons from Guru Ji, Sikhs comes to meet Guru Ji with Kes and various shastars .

(Ref: Sri Gurpertap Suraj Granth Rut 3 Chapter 23)





ਸਵੈਯਾ

# PRECIOUS GIFT

ਪਾਂਚ ਬਡੇ ਪ੍ਰਭ ਕੈ ਦਰ ਹੈਂ ਅਰ ਪਾਂਚ ਕਾ ਮਾਨ ਹੈ ਗੁਦਰਬਾਰੇ।  
ਕ੍ਰਿਪਾਨ ਕੜਾ ਕਛ ਕੇਸ ਕੰਕਤ ਕਰ ਦੀਨਹਿੰ ਨਿਸਚੈ ਪਾਂਚ ਕਕਾਰੇ।  
ਪਾਂਚ ਕਕਾਰ ਦੀਏ ਗੁਰ ਨੇ ਪੁੰਜ ਪਾਂਚ ਕਾ ਪਾਂਚ ਵਿਕਾਰਨ ਮਾਰੇ।  
ਭੇਦ ਕੋਇ ਗੋਪ ਨਹਿ ਇਨ ਮਹਿੰ ਪ੍ਰਭ ਕੇ ਚਿੰਨ੍ਹ ਪਾਂਚ ਪ੍ਰਭੂ ਅਤਿ ਪਿਆਰੇ ॥

(Sri Gur Katha by Bhai Jivan Singh Ji)

- The are five supreme doors of attaining Waheguru (Sat, Santokh, Daya, Dharam, Vichar) and the pride of five are crushed (5k's - Kam, Kerod, Lob, Moh & Ahangkar).
- Kirpan, Karra, Kecharra, Kes and Kangga are the precious gift of Sri Guru Gobind Singh Ji as mandatory.
- The 5k's given exclusively by the Guru to His Sikhs are the most supreme and 5 vices of the 5 sensory organs are diminished.
- There is nothing left unturned in this fact that the 5k's are the most loved by Sri Guru Gobind Singh Ji means those who keeps all 5k's intact are the most beloved ones.





# KES WITH TURBAN

ਸਵੈਯਾ

ਨਹਿ ਖੰਡ ਕਰਹਿ ਸਿੰਘ ਰੋਮਨ ਕਉ ਔ ਰੋਮਾਂਤਕ ਮੂਲ ਨਹਿ ਰੋਮ ਛੁਹਾਵੈ ।  
ਦਸਤਾਰ ਸਜਹਿ ਸਿੰਘ ਸਾਬਤ ਸੂਰਤਿ ਨਾਕ ਔ ਕਾਨ ਨਹਿ ਬਿੰਧਵਾਵੈ ।

(Sri Gur Katha by Bhai Jivan Singh Ji)

- A Sikh shall never cut, shave, pluck or employ any method to remove hair from the tip of the head to the toe. A Sikh shall never have razor (or other hair removing tools) to even touch their hair.
- A Sikh shall be decorated with a Dastar (turban) keeping its original form without piecing nose or ears. This also include the prohibition of doing tattoos on the body.





# THE TRUE SOVEREIGNTY

In order to reveal the most deserving people to be given the most precious gift of Amrit, Sri Guru Gobind Singh Ji told the 22 Hill Rajas to take amrit;

‘ਸਿੱਖੀ ਗੁਰ ਕੀ ਗ੍ਰਹਨ ਤੁਮ, ਕਰਹੁ ਸਕਲ ਮਿਲਿ ਆਪ। ਪਾਹੁਲ ਖੰਡੇ ਕੀ ਲਵੇ, ਵਧਿ ਹੈ ਅਧਿਕ ਪ੍ਰਤਾਪ  
॥੧੩॥

The Rajas discuss among themselves and told Guru Ji that they will partake Amrit only if the following conditions are agreed;

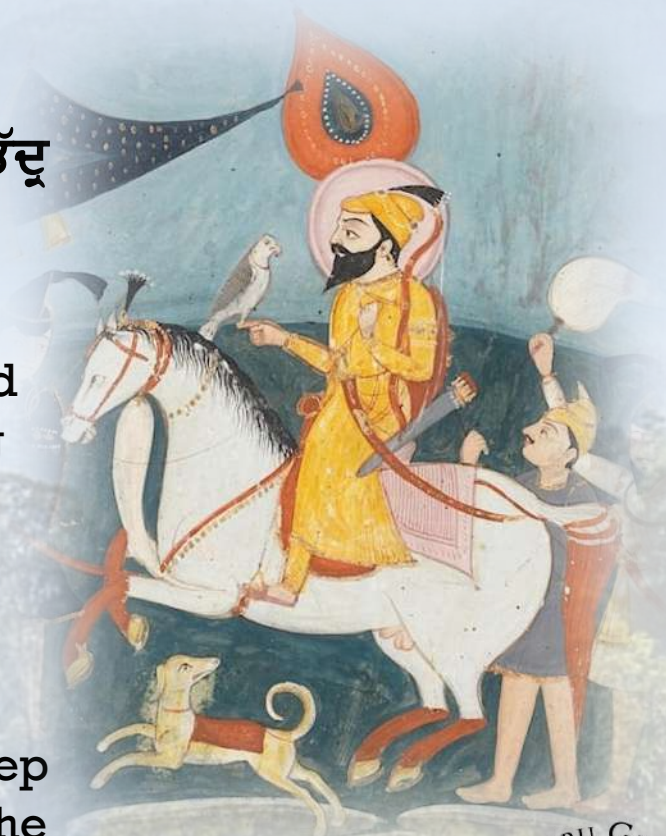
‘ਲਾਂਗ, ਉਪਵੀਤ, ਸਿਖਾ ਦਿਹੁ ਰਹਿਨੀੜ। ਅਪਰ ਸਰਬ ਮਾਨਹਿਓ ਤੁਮ ਕਹਿਨੀ ॥੧੪॥.... ਪਾਤਕ ਬਿਖੈ ਭੱਦ੍ਰ  
ਭੀ ਕਰਨਾ।

We shall agree to all your conditions except for Langoti ( A cloth wrap around abdominal area instead of Kechara), We shall have our Jeneo (sacred thread instead of Kirpan) and a lock of hair behind the head (shaving all the rest instead of keeping all unshorn). ... We shall also shave our head during the death of our elders.

ਜੋ ਸਰੂਪ ਪਰਮੇਸ਼ੁਰ ਦੀਨਸਿ। ਰਾਖਹੁ ਕੇਸ ਮੁਹਰ ਗੁਰ ਕੀਨਸਿ।  
ਖੜਗ ਜਨੈਊ ਹਿਤ ਇਸ ਲੋਗ। ਹਨਹੁ ਦੁਸ਼ਟ ਭੋਗਹੁ ਛਿਤ ਭੋਗ ॥੨੧॥

Guru Ji rejected said that the Rehat is non-negotiable as we must maintained and keep intact the form that Almighty has given to us without any modification. I have made the precious gift of Kes (unshorn hair) as my seal for Sikhs and a sword instead of jeneo in order for my Sikhs to uphold the righteousness. Guru Ji rejected the Kings and selected the five beloved ones by asking for the heads during Vesakhi in 1699CE (Ref: Sri Gurupertap Suraj Granth Rut 3 - Chapter 13)

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# SIKH SOVEREIGNTY

Pamela Margaret Wylam was an author and was famous for her books on Sikh Faith.

An  
introduction  
to Sikh belief

Pamela Margaret Wylam

In her book 'An Introduction to Sikh Belief', she has written that the divine teachings of Guru Nanak are simple to follow and are like a beacon to show the path of liberation to all mankind. Sikhs do not conform to time-bound, secular fashion trends; Sikhs are not attached to the world. Thus, Wylam says,

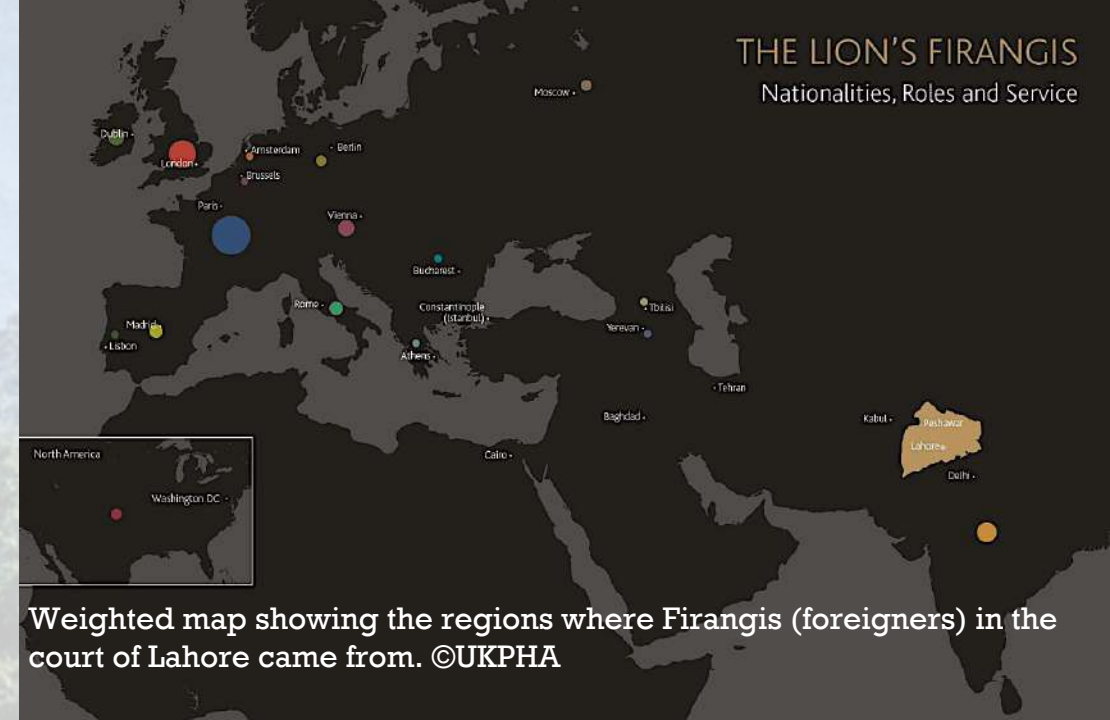
**‘long hair indicates a freedom from socially deemed fashionable haircuts’**

The Sikh is sovereign from social standards of beauty and only behaves in accordance with the Gurus’ standards.



# KES – KHALSA RAJ'S PRIDE

- During Maharaja Ranjit Singh's rule in Khalsa Raj Kes (unshorn hair) was not limited to the Sikh community in his Darbar and Army but extended to all.
- The ministers, officials, soldiers and troop officers were Sikhs, Hindus, Muslims and Europeans as his government reflected a religious diversity. His army included American, English, Italian Polish, Russian, Spanish, Austrian, Greek, German and French officers including British India.
- These mercenaries were engaged to play a fundamental role in the expansion of the Maharaja's vast kingdom by overhauling and modernising the entire Khalsa Army, as it was known, to European standards.
- Everyone (no matter from which creed or faith) in his darbar was to dress in their best with a glorious turban and moustache with flowing beard





# KES —THE PRIDE OF KHALSA RAJ

Ferringhi (Foreigners) from across the globe in the Court of Lahore)

1. General Ventura (Italian) Infantry
2. General Allard (French) Cavalry
3. General Avitabile (Italian) Infantry
4. General Court (French) Artillery
5. General Marlan (American) Infantry
6. General Van Cortlandt (English) Infantry
7. Colonel Ford (English) Infantry
8. Colonel Foulkes (English) Cavalry
9. Captain Argoud (French) Infantry
10. Colonel Canora (American) Artillery
11. Colonel Thomas (Anglo-Indian) Infantry
12. Liet-Col. Leslie (Anglo-Indian) Infantry
13. Globalization within the Sikh Kingdom
14. Hest (Greek) Infantry
15. Bianchi (Italian) Infantry
16. Colonel Hurbon (Spanish) Engineer
17. De la Roche (French) Infantry
18. Dottenweiss (German) Engineer
19. Colonel Steinbach (German) Infantry
20. Captain del la Font (French) Infantry
21. Debuignon (French) **Infantry**
22. John Holmes (Anglo Indian) Infantry
23. Dr. Harvey (English) Medical Officer
24. Dr. Benet (French) Medical Officer
25. Captain M Pherson (English) Infantry
26. Vochus (Russian) Infantry
27. Dr. Marhn Honiberger (Austrian) Medical Off
28. Campbell (Anglo-Indian) Infantry
29. De L'Ust (French) Infantry
30. Garron (French) Cavalry
31. Hureleek (Greek) Infantry
32. Gordon (Anglo-Indian) Cavalry
33. De Fasheye (French) Cavalry
34. Fitzroy (English) Infantry
35. Barlow (English) Infantry
36. Alvarine-father & Son (Italian) Infantry
37. Martindale (Anglo-Indian) Infantry
38. Hommus (Spaniard) Infantry
39. Jervais (French) Infantry
40. Amise (French) Infantry
41. Moevius (Russian) Infantry

By Kulbir Colin Singh Dhillon (2013)



Jean Francois Allard (1785-1839). Engraving, Paris, circa 1840 © Toor Collection. This ex-Napoleonic officer became the most trusted firangi at the Court of Lahore.



Fakir Azizuddin, the foreign spokesman, negotiator and trusted adviser of Maharaja Ranjit Singh



Jean-Baptiste (Giovanni Battista) Ventura, born Rubino (25 May 1794 – 3 April 1858), was an Italian soldier, mercenary in India, general in Maharaja Ranjit Singh's Sarkar-i-Khalsa, and early archaeologist of the Punjab region of the Sikh Empire.[1]



GENERAL VENTURA.



Alexander Gardener (1785-1877). Albumin print by Samuel Borne, 1864. Private collection. This American mercenary served as colonel of artillery in the Sikh Empire and was famously photographed in retirement wearing a tartan turban and suit.

## COLONEL ALEXANDER HAUGHTON CAMPBELL GARDNER

George Landseer (1834-1878), Kashmir, c 1865-70 – Toor Collection

Just months before Colonel Gardner breathed his last at his Jammu residence in January 1877, He was the commandant of the troops of the Maharajah of Cashmere





# RESPECT FOR KES & TURBAN

Sardar Saroop Singh Alag writes in his book Hair Power;

- A Sikh friend of mine in England and I represented the Indians living in a town in which a reception was hosted in honour of a new mayor. In that party, the archbishop of Winchester was also present. It was the time for introducing the guests before the party began. Both of us - both Sikhs- saw that everybody passing before the archbishop goes by in the respectful manner taking off one's hat. We decided that while passing by the archbishop we shall greet him with Sat Sri Akal (God is truth). It is impossible for us to show our respect by taking off the turban or by putting our hand on it.
- The archbishop happened to see us. He got up from his large, royal chair and walked towards us. As he came to us, he bowed his head with great humility and profusely thanked us in an emotionally charged tone. He put his hands on our shoulders and brought us on to the stage. All the guests assembled there were pleasantly surprised at this development. Everybody took his own seat. We were also surprised at this rare honour shown to us by such a great personage. We thought to ourselves that perhaps the archbishop has mistaken us for someone else.
- At this moment, the archbishop addressed the assembled guests and explained that once his daughter and son-in-law went out to Bombay (Mumbai) on a tour. While on their way from Mumbai to Delhi, they were overtaken by some dacoits. Just at the very moment, a car came from behind. There were four people in the car. They took no time to assess the situation. They challenged the dacoits and risking their own lives saved the lives of my daughter and son-in-law. They also helped them in every possible way during their stay in India. The priest further continued telling that those who helped my children were no other than Sikhs with turbans and beards. They did all this following the instructions of their Gurus. I am grateful to them for this brave act of chivalry. our heads automatically bowed to our great Guru



Copyright © Devender Singh Artist



# KES – TO BE RESPECTED

ਰਖਹਿ ਨ ਕੇਸ ਖੁਲੇ, ਕਰਿ ਜੂੜਾ ।

A Sikh should always have his hair tied up.

(Ref: Mukatnama – Sri Guru Gobind Singh Ji)

ਦਸਤਾਰੇ ਬਿਨਾਂ ਅਸਨਾਨ ਆਦਿ ਸਮੇਂ ਤੋਂ ਬਿਨਾਂ  
ਕੇਸ ਨੰਗੇ ਨਹੀਂ ਰਹਿਣਾ ।

Never allow Kes to be without a turban other than  
during hair bath.

(Ref: 52 Bachan of Sri Guru Gobind Singh Ji – Hukam No. 32)





# KES – THE SARDARI (LEADERSHIP)

Sri Guru Gobind Singh Ji has showered His unlimited blessings on us but sadly we have abstain ourselves in receiving His abundance of love by making us His very own.

ਜਿਨ ਕੀ ਜਾਤ ਗੋਤ ਕੁਲ ਨਾਹੀ॥  
ਸਿਰਦਾਰੀ ਨਹ ਭਈ ਕਿਦਾਂਗੀ॥  
ਇਨਹੀ ਕੋ ਸਿਰਦਾਰ ਬਨਾਊ॥  
ਤਬੈ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਕਹਾਊ॥

Those common people who never ever had property nor power in their lineage. I shall turn them into leaders only then I shall qualify to bear Gobind Singh as my name





# SACRIFICE OF PIR BUDHU SHAH

- Pir Budhu Shah (Sayyid Badr-ud-din) was a muslim of Sadhaura in Ambala married to Nasiran. They had four sons by her: Muhammad Ashraf, Muhammad Bakhsh, Muhammad Shah and Shah Husain. He met Sri guru Gobind Singh Ji at Poanta Sahib in 1686CE and he became a true follower.
- Observing the glory and influence of Sri Guru Gobind Singh Ji, 22 hill rajas lead by Fatah Shah of Garhwal. and Raja Bhim Chand of Kahlur (Bilaspur) felt threaten. They decided to attack and this was the first ever engagement of war for Guru Ji. Pir Buddhu Shah recommended Five Pathan leaders of village Damla in Tahsil Jagadhari not far from Paonta had their own contingents of troops, each roughly consisting of one hundred men in total 500 soldiers, Guru Ji employed all of them on daily wages. Each sardar was paid five rupees and a soldier one rupee. Just a few days before the attack they betray Guru Ji and joined the hill rajas.
- Pir Buddhu Shah immediately gathered 700 young men at Sadhaura. They were placed under command of his two sons and two brothers in order to avoid any defection. They marched to Paonta under Pir Budhu Shah. A fierce Bhangani battle was fought on the bank of Gin, a tributary of the Yamuna. The battle was won but Pir Bugghu Shah's two sons named Sayyid Muhammad Ashraf and Sayyid Muhammad Shah, brother Bhure Shah and many followers lost their lives. continue on next slide...





- Pir Budhu Shah came to see Guru Ji before leaving to Sadhaura and at that moment Guru Ji was combing his hair. Guru Ji admired and blessed him for his great sacrifice and ask Pir Ji if he needs anything. Looking at Guru Ji Kangga (wooden comb) with tangled hair, he said “Dear Khuda (God), please bless me with your kanga and the tangled broken hair”. Guru Ji immediately fulfilled his wish.

ਕੰਘਾ ਸਹਿਤ ਸੁ ਕੇਸ ਹੀ, ਗਹੀ ਕਰਦ ਤਿਨ ਸੰਗ ॥੪੬॥

ਬਖਸ਼ੀ ਬੁਜ਼ਧੁਸ਼ਾਹ ਕੋ ਲੇ, ਨਿਜ ਸੀਸ ਚਢਾਇ। ਬਾਰ ਬਾਰ ਬੰਦਨ ਕਰੈ, ਰਿਦੈ ਰਹੀ ਹਰਖਾਇ ॥੪੭॥

(Ref: Gurbertap Suraj Granth Rut 2 Chapter 31)

- Budhu Shah kept that hair in a golden box as long as he lived. He used to get up early in the morning, take a bath, meditate and then have a glimpse of Guru Ji through the hair and comb, the tokens given by Guruji.
- Pir Ji then pleaded before Guru Ji, “How will I console my wife over the death of her 2 sons?”, Guru Ji told Pir Ji to collect the dust under His feet and rub it on Nasiran’s forehead. Upon reaching Sadhaura, Pir Ji told his wife the whole incident and rubbed the dust on her forehead. She immediately went into a deep Samadhi (meditation) and after a while she open her eyes and started to grief. Pir Ji asked “Please do not grief over our sons as they have sacrifice themselves for a noble cause’. Nasiran said, “I am grieving as why Guru Ji only took the sacrifice of our 2 son not all 4?” Pir Ji was surprised and ask why did she say so. Nasiran replied, “I saw our two sons in the heaven being treated as kings’.

# BLESSING ON PIR BUDHU SHAH





# BHAI NAND LAL JI (ANAND SINGH)

Bhai Nand Lal (Anand Singh) was the most prominent Kavi (poet) in Sri Guru Gobind Singh Ji's Kavi Darbar. He was born in Ghazni, Afghanistan where he spent most of his childhood years and was a scholar Persian and Arabic languages studied Qur'an, Hadith and mysticism such as Hujwiri's *Kashfu'l- Mahjûb* and Rumi's *Mathnavi-ye Ma'navi*. He was the tutor to Bahadur Shah (the youngest son of Aurangzeb) in Agra. Once in Aurangzeb court no one among his 1200 scholar (Mullah) could not translate a verse from Quran and Bhai Nand Lal Ji came with convincing exegesis, Aurangzeb bestowed the title of "Mullah Goya" on him. However knowing that Bhai Nand Lal was a non-Muslim, he gave him only two choices to convert or die, as from him it was a talent wasted as a non-Muslim.

Bhai Nand Lal ji escape during the night and rode a horse to Anandpur Sahib during Vesakhi in 1682CE. In Anandpur, Nand Lal wrote 10 composition, 7 in Persian, 2 in Panjabi and 1 in Hindi. All of them were composed at Anandpur. Following are the extract of his composition in related to Kes;

ਦੁਨੀਆਂ ਦਰ ਕਮੰਦੇ ਆਂ ਪਰੀ ਰੁਖਸਾਰਿ ਮਾ॥  
ਹਰ ਦੋ ਆਲਮ ਕੀਮਤੇ ਯਕ ਤਾਰਿ ਮੂਏ ਯਾਰਿ ਮਾ॥

Bhai Nand Lal Ji says our two worlds (physical & spiritual) is within grasp of Sri Guru Gobind Singh Ji and both world are not worth of a single strand of HIS hair.

Ref: Ghazal 2 by Bhai Nand Lal Ji

ਕੰਘਾ ਦੋਨੋ ਵਕਤ ਕਰ  
ਪਾਗ ਚੁਨੇ ਕਰ ਬਾਂਧਈ।

A Sikh must comb his/her hair twice a day with Kangga (wooden comb) and tie his turban layer by layer.





# KES – THE IDENTITY CHALLENGE

- The worst period of persecution of the Sikhs and the most malicious discrimination against them was during the first half of the eighteenth century when not one was the Sikh identity at stake, but also their very survival. The Mughal Emperors of India-Bahadur Shah (1707-1712) Farrukh Siyar (1712-1719), Mohammad Shah (1719-1748) and Ahmad Shah (1748-1754) had ordered an indiscriminate massacre of the Sikhs with a view to stop them from practicing the beliefs of their Faith and from obeying the commandments of their Gurus.
- The Sikhs preferred to lay down their lives rather than allow their hair to be shaved or Turbans to be removed.
- Mir Mannu used to offer 10 rupees to whoever bring a Sikh's head, Sikhs used to sing the phase below;

ਮੰਨੂੰ ਅਸਾਡੀ ਦਾਤ੍ਰੀ, ਅਸੀਂ ਮੰਨੂੰ ਦੇ ਸੋਏ।  
ਜਿਉਂ ਸਾਨੂੰ ਮੰਨੂੰ ਕਟੇ, ਅਸੀਂ ਦੂਣੇ ਚੌਨੇ ਹੋਏ।

*Manu sadi datri, Asi manu de soye. Jeon jeon manu wadhda, asi doone Chone Hoya.*

"Mannu is our sickle, We the fodder for him to mow, The more he cuts, the more we grow in double and quadruple."

*(Ref: Sikha Da Wadda Gallughara by Samsher Singh Ashok)*

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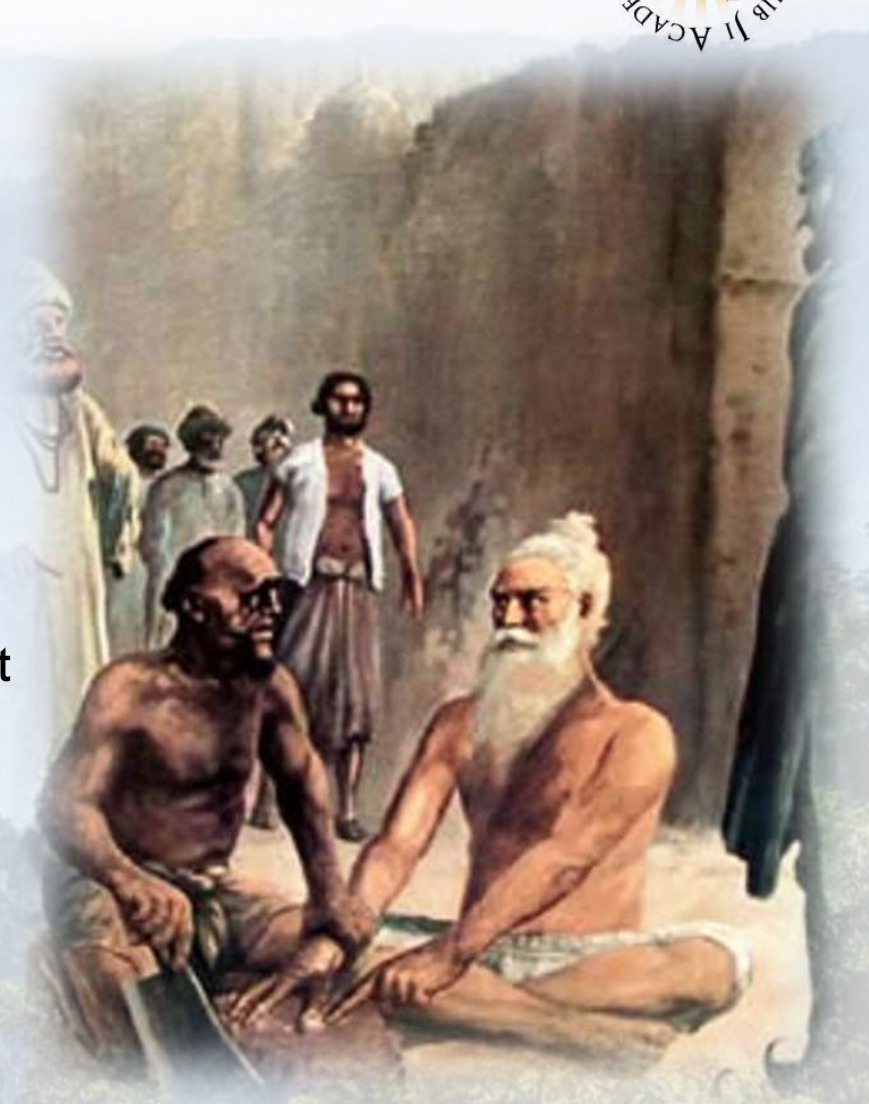
# KES — IS THE SIKH FAITH



- Born: Chet Sudi 12, 1701 Bk. (1644AD)
- Went to Guru Har Rai Sahib ji at the age of 13
- Stayed in Guru Gobind Singh Ji's service for 16 years
- Was sent to Delhi with Mata Sahib Kaur and Mata Sundar Kaur by Guru Ji
- Was sent to Amritsar as the Jathedar of Sri Akaal Takhat & Head Granthi of Sri Harmandir Sahib in 1708
- Martyred on Harh 5, 1791Bk 1734CE at Lahore by dismembering of each joint under the orders of Governor Zakariya Khan for refusing to convert his religion into Islam. Bhai ManiSingh was cut in 69 pieces.

ਤਨ ਗੰਦਗੀ ਦੀ ਕੋਠੜੀ, ਹਰਿ ਹਿਰਿਆਂ ਦੀ ਖਾਨ,  
ਤਨ ਦਿਤਿਆਂ ਜੇ ਹਰਿ ਮਿਲੇ , ਤਉ ਭੀ ਸਸਤਾ ਜਾਣ।

- Bhai Mani Singh, his grandfather, eleven brothers and seven of his ten sons died in battles fought on behalf of Guru Ji (28 Shaheeds)





# BOUNTY OF RS 50 FOR SIKH'S HEAD



- After the Chotta Gallughara on 3 Jeth 1803 Bk (1746CE) where 30,000 to 40,000 Sikh were killed for maintaining their Kes and Sikhi.
- Around three thousand (3,000) Sikhs were caught alive by the mountain flaks of Basoli and handed over to Lakhpat Rai. Sikhs were made prisoners and sent to Lahore where they were tortured to death at Nakhas Chowk. Their heads were piled up to make pyramids and their bodies buried under the walls of the Mosque.
- In order to make sure all Sikhs are killed, a cash prize of fifty (50) Rupees was fixed for a single head brought to the Government officials.
- The whole country was now the enemy of the Sikhs as common men started searching for Sikhs.
- Lakhpat planned to totally exterminate the existence of Sikhs and even those who escape from Khanuwan, will have to face the public.
- Yet, Sikhs did not abandon their Sikhi even though it made them easy targets.





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# SIKHS RESCUED INDIAN GIRLS (1759)

- Abdali came to India with his large Afghan army again due to the rising of Hindu power of Maratha in India. His intention was to vanish Marathas first and then the Sikhs
- They were engaged in Battle of Panipat which resulted in Afghan victory.
- Even after his great victory at Panipat in 1761 Ahmad Shah's army was harassed and harried for war stores, guns, ammunition horses and 2,200 girls to be auctioned in Afgan market place as slaves. !
- Sikhs were staying on their horse-back without dwelling and food as they were haunted for their identity as Sikhs.
- **On Abdali's way back, in a daring daylight attack near Goindwal, Jassa Singh Ahluwalia forcibly secured the release of 2,200 indian girls.**

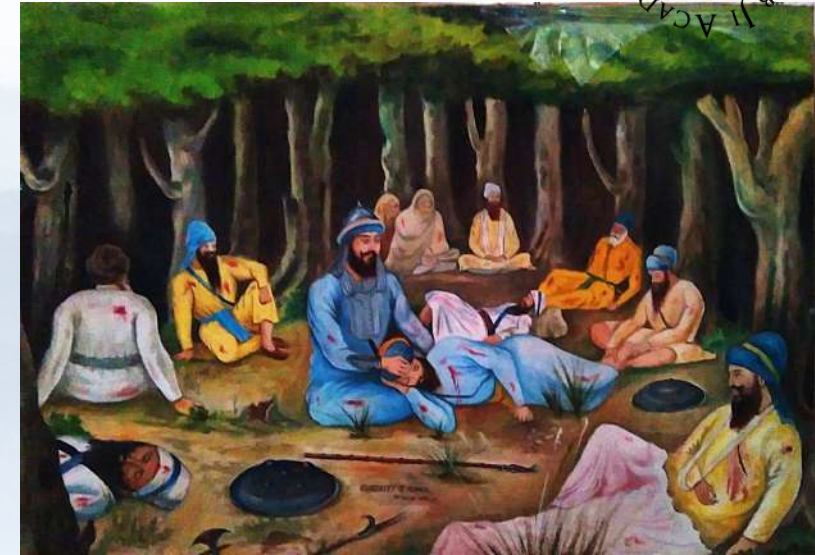




# SIKH SACRIFICES IN WADDA GALLUGHARA IN 1762CE

- During Ahmad Shah Durani's 6<sup>th</sup> invasion, he wanted to completely finish the Sikhs. Sikhs moved downwards from Lahore to Malwa and they were attacked by 50,000 Afgan army at Kup-Rahira. Although Sikhs were greatly out-numbered but they fought bravely and tactically.
- The casualties of the Sikh were counted there were 30,000 dead including the women, children and elderly. It is believed that at that time Sikh population was only 100,000 and more than a quarter of which was killed in a day.
- Ahmad Shah carried 50 cartloads of Sikh heads to Lahore belonging to the slain in battle and erected large pyramids. He also took many captives. (Ref: Khushwant Singh, A History of the Sikhs, Volume I: 1469-1839, Delhi, Oxford University Press, 1978, p. 154-55.)
- Two Saroops of Sri Guru Granth Sahib Ji from Amritsar and Damdama Sahib were lost to the Afghans. There was not a single warrior who was not wounded protecting Guru Sahib Ji's Saroop.
- Charat Singh 'could not count the wounds he received from the arrows, spears and swords of the enemy' and Jassa Singh Ahluwalia, at the forefront of the fighting, received 67 wounds!
- But approximately 25,000 had survived. They had fought a pitched battle and knew they could do it again with a good chance of victory.

*Note: Estimates of the Sikhs' loss of life vary from 20,000 to 50,000. According to Miskin, a contemporary Muslim chronicler, who estimated 25,000, and Ratan Singh Bhangu, who give the toll at 30,000.*





# PROF PURAN SINGH



- Chief Khalsa Diwan organized a Sikh educational conference at Sialkot in 1913. Professor Puran Singh ji's name was proposed but was opposed strongly as he has shorn his hair and beard to embrace Buddhism. Finally the board agreed based on merit that he is a sensible intellectual person but had gone astray under the influence of Swami Ram Tirath. However Sikhi were still assimilated inside Puran Singh ji. During the conference he gave an impressive speech about the doctrine of Sikhism. After the lecture he came and sat next to Bhai Vir Singh ji.
- Bhai Veer Singh ji patted Professor Puran Singh ji on the back and rubbed the hair on his head gently with love and said, "Puran Singh I had heard that whoever cuts God's gifted hair, their hair become very rough. But your hair is still very soft even after you had it cut. What do you use on your hair?" Thereafter Bhai Vir Singh Ji invited Puran Singh for dinner at his house. In the evening both ate dinner together and discussed views of Sikhism for a long time.
- Bhai Puran Singh Ji's wife Bibi Mayia Devi Ji has written that after the dinner Prof. Puran Singh said , "Mayia Devi, I will not cut my hair again, I had made a mistake in the past and Sikh nation didn't mingle with me for ten years and I wish to end my suffering in agony."
- Bhai Puran Singh ji told his wife, with a heart full of love and determination, that once his hair was patted by an ideal Sikh, it couldn't be touched by a barber's hands. Bhai Puran Singh Ji became an ideal Sikh with hair and a beard.



In 1964, when some of the historical weapons of Guru Gobind Singh were sent back from England to Punjab, an Englishman, in complete Sikh form, accompanied the weapons. The Sikhs in India were a little curious to see a white Englishman dressed in the Sikh bana (dress) complete with turban and flowing beard. When the Sikhs ask the Englishman in Gurdwara Bangla Sahib, he narrated the following:

"My name was A. David. I happened to be commanding a Sikh Regiment during World War II. During battle engagements my Regiment suffered very heavy losses. Most of the soldiers of my Battalion were killed. Observing no chance of our survival. I called my battalion's Subedar Major, I suggested to him that the soldiers should individually attempt to escape from the enemy encirclement and save their lives. The Subedar Major replied, 'We cannot bring disgrace to the Sikh Regiment by running away from the battlefield.' He suggested we do Akhand Path followed by an Ardaas.

While standing with my eyes closed during the prayer facing Sri Guru Granth Sahib Ji, a fully armed Sikh on horseback, with a unique grandeur, appeared in front of me and ordered 'Follow me.' I pointed out to the Sikhs listening the direction in which the fully armed grand Sikh went after giving the order. I asked the Sikh soldiers about the identity of the warrior. The Subedar Major said that by my description, he knew it was none other than Guru Gobind Singh. So, we made preparations and launched an attack in the direction pointed out by the Guru. Following the attack, after a short while, we were able to break through the enemy encirclement and save ourselves.

I resigned from the army, and along with my daughter, I embraced Sikhism with the initiation ceremony of the Khalsa. Now my name is Devinder Singh and my daughter's name is Surjit Kaur. This is due to the blessings of Guru Gobind Singh who took pity on us and made us his disciples."

(Narrated by Sardar Raghbir Singh -Retired Subedar)

# GURU IS ALWAYS THERE





# THE REGRET OF BHAGAT SINGH

....When I (Bhagat Singh) first sent a message to you (Bhai Randhir Singh) within this prison, that I was anxious to meet you I received your divine command to keep the Sikh symbols (beard and hair). I am prepared to abide by your wishes. I am really ashamed and am prepared to tell you frankly that **I removed my hair and beard under pressing circumstances. It was for the service of the country that my companions compelled me to give up the Sikh appearance and disguise myself as a sannyasin.** So it is in association with the irreligious people that I was compelled to show disrespect to my religious symbols, but now I will certainly do whatever you wish me to do.

Bhagat Singh kept his hair and beard till the day he marched with a smile to the gallows on 23 March 1931 *(Ref: Jail Chithian – Autobiography of Bhai Randhir Singh)*

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ਕੇਸ | KES

The Unshorn Hair of A Gursikh

# END OF PART 3/4

SRI GURU GRANTH SAHIB JI ACADEMY

